THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"ONE THING HAVE I DESIRED OF THE LORD, THAT WILL I SEEK AFTER; THAT I MAY DWELL IN THE HOUSE OF THE LORD ALL THE DAYS OF MY LIFE, TO BEHOLD THE BEAUTY OF THE LORD, AND TO ENQUIRE IN HIS TEMPLE."—*Psalms.*

No. 17, Vol. XXXIX. Monday, April 23, 1877. Price One Penny

CHAPTERS FROM THE LIFE OF PREST. BRIGHAM YOUNG.

SKETCH OF THE LIFE OF BRIGHAM YOUNG, UP TO THE MARTYRDOM OF JOSEPH SMITH. FOUNDING OF THE BRITISH MISSION. BRIGHAM YOUNG IN ENGLAND. MARTYRDOM OF THE MORMON PROPHET.

(By Edward W. Tullidge.)

"General Clark said that we must not be seen as many as five together; 'if you are said he, the citizens will be upon you and destroy you; but you should flee immediately out of the State. There is no alternative for you but to flee; you need not expect any redress; there is none for you.'".

"With respect to the treaty mentioned by Gen. Clark, I have to say that there never was any treaty proposed or entered into on the part of the Mormons, or any one called a Mormon, except by Colonel Finkle. And with respect to the trial of Joseph and the brethren at Richmond, I did not consider that tribunal a legal court but an inquisition. The brethren were compelled to give away their property at the point of the bayonet.

"In February, 1839, I left Missouri with my family, leaving my landed property and also my household goods, and went to Illinois, to a little town called Atlas, Pike County, where I tarried a few weeks; then moved to Quincy.

"I held a meeting with the brethren of the Twelve and the members of the Church in Quincy, on the 17th of March, when a letter was read to the people from the committee, on behalf of the Saints at Far West, who were left destitute of the means to move. Though the brethren were poor and stripped of almost everything, yet they manifested a spirit of willingness to do to their utmost. Offering to sell their hats, coats and shoes to accomplish the object. We broke bread and partook of the sacrament. At the close of the meeting $50 was collected in money, and several teams were subscribed to go and bring the brethren. Among the subscribers was the widow of Warren Smith, whose husband and two sons had their brains blown out at the massacre at Haun's Mill. She sent her only team on this charitable mission."

It was Brigham Young who super-

intended the removal and settling of the Mormons in Illinois, for the Prophet was now in prison with Parley P. Pratt and others.

A revelation had been given the previous year, July 8th, 1836, in answer to a petition: "Show us thy will O Lord, concerning the Twelve." The answer came thus:

"Verily thus saith the Lord, let a Conference be held immediately. Let the Twelve be organized, and let men be appointed to supply the places of those who are fallen. Let my servant Thomas remain for a season in the land of Zion to publish my word. Let the residue continue to preach from that hour, and if they will do this in all lowliness of heart, in meekness and humility, and long-suffering, I, the Lord, give unto them a promise that I will provide for their families, and an effectual door shall be open for them from henceforth; and next Spring let them depart to go over the great waters, and there promulgate my Gospel, the fullness thereof, and bear record of my name. Let them take leave of my Saints in the city of Far West, on the 26th day of April next, on the building spot of my house, saith the Lord.

"Let my servant John Taylor, and also my servant, John E. Page, and also my servant, Wilford Woodruff, and also my servant Willard Richards, be appointed to fill the place of those who have fallen, and be officially notified of their appointment."

But the Saints were now in banishment, and the Twelve could only return to Far West at the imminent risk of their lives. Many of the authorities of the Church urged that the Lord would not require the Twelve to fulfill this revelation to the letter, but would take the will for the deed. "But I felt differently," says Brigham, and "so did those of the quorum who were with me. I asked them, individually, what their feelings were upon the subject. They all expressed their desire to fulfill the revelation. I told them the Lord had spoken and it was our duty to obey, and leave the event in his hands, and he would protect us."

There was a world of wisdom in this decision. The revelation was a special one concerning the Twelve Apostles themselves and the success of their mission "across the great waters." Brigham was the master spirit of the Twelve. It would not do for that revelation to fail, now the Church was resting on the shoulders of the Twelve; and Brigham Young was not the man to let it fail!

The Twelve started. Far West was reached in safety. They hid themselves in a grove. The mob came into Far West to tantalize the committee, boasting that this was one of Joe Smith's revelations which could not be fulfilled, and threatened the committee themselves if they were found in Far West the next day.

Early on the morning of the elect day, April 26th, the Twelve held their Conference, "cut off" 31 persons from the Church, and proceeded to the building spot of the Lord's House," where Elder Cutter, the master workman of the house, recommenced laying the foundation by rolling up a large stone near the south-east corner. There were present of the Twelve, Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page, and John Taylor, who proceeded to ordain Wilford Woodruff and George A. Smith to the office of the Twelve, in place of those who had fallen. The quorum then offered up vocal prayer, each in their order, beginning with President Young, after which they sang "Adam-on-di-ahman, and took leave of the Saints according to the revelation.

"Thus," says the President, "was this revelation fulfilled, concerning which our enemies said, if all the other revelations of Joseph Smith came to pass, that one should not be fulfilled, as it had date and place to it."

After being in prison in Missouri six months, the Prophet with Parley P. Pratt and others, made their escape.

"It was one of the most joyful scenes of my life, says Brigham, to once more strike hands with the Prophet, and behold him and his companions free from the hands of their enemies; Joseph conversed with us like a man who had just escaped from a thousand oppressions, and was now free in the midst of his children."

The Prophet was highly pleased with Brigham and the Twelve for what they had done; and at a Conference

which he immediately held at Quincy, resolutions were passed expressing the approval of the whole Church.

Joseph and the Twelve next founded Nauvoo, at a place then called Commerce, in Hancock County, Illinois, and soon again the Mormons gathered together as a people.

But the unhealthy labor of breaking new land on the banks of the Mississippi, for the founding of their city, invited pestilence. Nearly every one "was down" with fever and ague. The Prophet had the sick borne into his house and door-yard, until his place was like a hospital. At length, even he succumbed to the deadly contagion, and for several days was as helpless as his disciples. He was a man of mighty faith, however, and "the spirit came "upon him to arise and stay the pestilence."

"Joseph arose from his bed," narrated the President, "and the power of God rested upon him. He commenced in his own house and door-yard, commanding the sick in the name of Jesus Christ to arise and be made whole; and they were healed according to his word. He then continued to travel from house to house, and from tent to tent, upon the bank of the river, healing the sick as he went, until he arrived at the upper stone house, where he crossed the river in a boat, accompanied by several of the quorum of the Twelve, and landed in Montrose. He walked into the cabin where I was lying sick, and commanded me, in the name of Jesus Christ, to arise and be made whole. I arose and was healed, and followed him and the brethren of the Twelve into the house of Elijah Fordham, who was supposed, by his family and friends to be dying. Joseph stepped to his bedside, took him by the hand and commanded him, in the name of Jesus Christ, to arise from his bed and be made whole. His voice was as the voice of God. Brother Fordham instantly leaped from his bed, called for his clothing and followed us into the street. We then went into the house of Joseph S. Nobles, who lay very sick, and he was healed in the same manner. And when, by the power of God granted unto him, Joseph had healed all the sick, he recrossed the river, and returned to his home. This was a day never to be forgotten."

While yet emaciated from their recent sickness, the Twelve started on their mission to England.

President Young started from his home in Montrose on the 14th of September, 1839. Being still feeble, he was carried to the house of Heber C. Kimball, where he remained till the 18th. Kimball was in a similar condition; but these two chief Apostles, nevertheless, resolutely set out for England, visiting Kirtland by the way.

[TO BE CONTINUED.]

THE KINGDOM OF GOD.—GATHERING.

[CONCLUDED FROM PAGE 245.]

Jesus himself placed the matter beyond doubt or dispute in his day, for when called upon by a celebrated divine, a ruler in Israel, for information upon the subject, he made the following sweeping declaration: "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." (John iii, 5.) The Redeemer himself set us the example of obedience to the first ordinance, by being himself baptized of John in Jordan. As the birth of water requires an administrator, so does the birth of the spirit. We find that after the disciples were baptized or born of water, the Apostles laid their hands upon them for the gift, or birth of the spirit. But says one, Jesus did not receive the Holy Spirit through the laying on of hands; true, and for the best of reasons, there was no one who had the authority in that day; John held only the lesser, or Aaronic Priesthood, and not the higher, or Melchisedec Priesthood, which alone can au-

thorize a man to dispense the spiritual blessings of the kingdom, therefore the Holy Ghost descended in the form of a dove, which rested upon him, and a voice from heaven was heard, saying, "This is my beloved Son, in whom I am well pleased. (Matt. iii, 17.) Also, "God gave not the spirit *by measure* unto him." (John iii, 34.)

The children of Israel, although heirs according to the covenant made with their fathers, had to yield obedience to these ordinances before they could be admitted into the enjoyment of the blessings of the kingdom of heaven. 1 Cor. x, 1, 2: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." But says one, even admitting that the children of Israel were baptized by immersion, or born of the water, yet we have no account of hands being laid upon them for the birth of the spirit; true, yet their being baptized proves, that the same laws and ordinances were in use in the days of Moses, as in the days of the Apostles, and it is not at all likely that the great Lawgiver of Israel would administer one ordinance and neglect the other, for "Except they were born of the spirit, (as well as water,) they could not enter the kingdom of heaven." Inasmuch as the kingdom of God is the only kingdom that will endure forever, no man can obtain eternal salvation out of it, and Jesus says, no man can enter it without first being born of water and of the spirit. If it was unlawful for any man to take upon himself the honor of administering the ordinances of the kingdom in the days of Paul, without being called and ordained as was Aaron—namely, by revelation, it must be equally so now. Saul was cursed, and the kingdom rent from him, because he took upon himself to act the part of a priest at the altar. (I Sam. xiii, 8—15.) Uzziah, king of Judea, was cursed with leprosy for life, because he sought to offer incense before the Lord without authority. (2 Chron. xxvi, 16—21.) Fire came out from before the Lord, and consumed Korah and his company, because their vanity had led them to assume the high and dignified office pertaining to a Priest, and the earth opened and swallowed up all that held up their heads for them. (Num. xvi, 31.)

The divines and religionists of the present day deny the doctrine of immediate revelation, and consequently have no knowledge of God the Father, and his Son Jesus Christ. Jesus says, "No man knoweth the Father, save the Son, and he to whom the Son shall reveal Him," (Matt. xi, 27) and no man can know the Son unless the Father reveals him, at least it was impossible for Peter to know him in any other way. (Matt. xvi, 17.) But says one, God revealed his Son, and the Son revealed the Father, unto the Twelve Apostles of the ancient Church, and they have handed the knowledge down to us through their writings. This is inconsistent—a man may believe in God through the testimony of his fellow man, *but he cannot know Him.* If the faithful in the days of Jesus could have known him and his Father through the testimony of Moses and the Prophets alone, it would not have been necessary for Peter to have received a new revelation upon the subject, before he could know that Jesus was the Christ.

I have striven to glean what knowledge I could, and to combine the testimony of the ancient Prophets with regard to Zion, to its location, also as to the laws and ordinances which are necessary to, and must be obeyed, before mankind can enter upon the enjoyment of the blessings of the kingdom of God, in the hope that this may meet the eye of some one now asking the questions previously set forth. With the faithful Latter-day Saint there is no uncertainty, he has the most abundant evidence of the establishment of Zion, and of her subsequent exaltation in power and great dominion, by the revelations of God given through his servants in these the last days; and I would exhort all to read impartially, study calmly, and take the advice of the Apostle Paul—"Prove all things, and hold fast to that which is good." Amen.

LEE'S LAST SPEECH.

The "last dying speech and confession" of John D. Lee, as reported to us, is one of those peculiar utterances of a guilty man on the confines of eternity, who cannot slide the guilt off his own shoulders upon the shoulders of somebody else, yet who is anxious to place a portion, at least, of the responsibility for the same upon some other person, indirectly if he cannot directly, and who flounders about like a drowning man catching at any straw that may choose to float by.

Though he says nothing in the most remote degree really implicating the leaders of the Church of Jesus Christ of Latter-day Saints in the crime for which he forfeited his life, yet he mentions the President of the Church in a manner which some consider suggestive of the idea that it was in consequence of his teachings that Lee committed the great crime for which he was condemned to die. As other persons, for what reason they themselves should best know, have directly asserted the responsibility of President Young for the Mountain Meadows Massacre, we may say a few words on this subject, and we ought to say, preliminarily, that we owe President Young an apology for mentioning him in this connection. Nor should we have done it, were it not that his name has been dragged into prominence in an unwarrantable and reckless manner in many discussions concerning this most repulsive affair.

Let us go back to the times when the massacre occurred. They were peculiar times. There were no railroads then, no telegraph, no pony express, no mails. The mails had been stopped by government orders. The general government had sent a large and splendidly appointed army on the way to Utah. What for? So far as the people here could learn, it was to disperse and destroy them, and hang the leaders. These and worse things were the reported boasts of the soldiery around their campfires across the plains. What was the reason for all this display of the pomp and circumstance of civil war? Simply that ambitious, disappointed, and corrupt officials had borne false testimony at Washington against the people of this Territory, had filled the administrative ear and the public ear with absolute and vile falsehoods of a provoking and aggravating character concerning the situation in these valleys, and the character and disposition of the people. Excitement was the rule everywhere in the States regarding the "Mormons," and everywhere in Utah regarding the intentions of the Government and the army towards the people here. The passions were aroused—here, for self-defence and self-preservation; there, for vengeance. Martial law was the rule. The people here were in arms to defend their lives, their liberties, their wives, their children, and their religion.

When we consider all these things, the wonder is that the people here generally were so forbearing, so self-controled, so easily won over to pacification as they were. The Territory was remote. Months were required to convey intelligence to and from Washington, and then it was a most dangerous service, after the mails were stopped. Cruelties at which those of a Claverhouse or an Alva would have paled, might have been perpetrated by prejudiced officials, infuriated soldiers, and reckless camp followers, months before the authorities at Washington could have been cognizant of the atrocities. These things were apprehended by the people of these valleys. These were the feelings of the people at that time. The settlements were remote, sparsely peopled, and in the midst of an Indian country. The Indians were excited, and some of them "mad" because of needless provocations and reckless cruelties by passing "Americats." The very emigrant company slaughtered at the Meadows went through the settlements cursing and swearing at the "Mormons," blaspheming and reviling at their religion, breathing out threatenings and vengeance and slaughter towards them, vowing that they would lay by until the army had come in, and then turn around upon the settlers

with determination of blood and rapine, also abusing and aggravating the Indians by poisoning animals and water.

Even under these dark and threatening circumstances, and when there was little breadstuffs in the country, and no prospect of raising another crop, the settlers were instructed to furnish passing emigrants with the provisions they actually needed, but no grain for animals to eat (the animals of the settlers being fed grain seldom and sparingly), and to let the companies pass by peaceably and safely. Some companies were actually escorted by "Mormons" to protect them from the Indians.

We do not write this to vindicate President Young, but for the information of the public. He needs no vindication, it having been indisputably established and well and generally known that he was not cognizant of the massacre until it was over, and that his constant instructions as Governor, in that time of danger and excitement, were of a precisely opposite character to any proceeding of that kind, being emphatically in favor of the most conciliatory policy and bloodless measures, first, last, and all the time. Every citizen of those times knows that the constant, ruling standing instructions of Governor Young, in those perilous times, were to bear and forbear, to act strictly on the defensive, not to shed blood so long as it could possibly be avoided, and then only in the last extremity of self-defence. Consequently he could not possibly be in anywise responsible for the massacre, any more than General Lee, or Jackson, or J. E. Johnson were for the alleged inhumanities of Andersonville, or the depredations of the jayhawkers of Missouri, or the Federal Government for the gross immoralities of Judge Drummond or the judicial illegalities and fanatical perversions of McKean. The true principles of "Mormonism" are no more responsible for the massacre than the principles of true democracy are for the assassination of Lincoln or the attempted assassination of Packard, or than the principles of true republicanism are for the carpet-bag misrule, the official plunderings, and the returning board frauds of late years.

All causes suffer more from the follies and crimes of foolish professed friends than from the overt acts of open and pronounced enemies. The indiscretion, rashness, and ill-directed zeal of adherents are often more damaging than the vigorous assaults of opponents. Patience and prudence in the times that try men's souls are rare virtues. Hasty imprudence and rash aggressiveness are far more common. Active resistance is always more easy, more alluring, more fascinating, than passive resistance.

If Lee's fanatical and misguided zeal led him to commit crimes of a heinous nature, it was because of his erroneous and distorted views of true principles, and not the legitimate fruits of the principles themselves operating upon an honest heart.

The doctrines of the Church are diametrically opposed to the shedding of innocent blood. "Thou shalt do no murder," is a divine command. "The murderer hath not eternal life abiding in him," is a divine precept. So distinctly is this principle understood among the Latter-day Saints, that they regard as nonsense the belief of many religionists that a murderer can step from the scaffold to heaven. They do not believe there is any forgiveness for that sin. It must be atoned for by the criminal himself, as the Scripture says, "Whoso sheddeth man's blood, by man shall his blood be shed."

So far as Lee is concerned, the Church and the people are gratified with the fact that justice has been done so far. It was their desire to have it done much sooner. That it was delayed so long, was none of their fault nor wish.—*Deseret News.*

WHY NOT YEARS AGO?

The execution of John D. Lee took place nearly twenty years after the crime, which he expiated with his life, was perpetrated. The question is pertinent and suggests itself—Why was he not tried, convicted, and punished many years ago!

The answer is plain and simple—

Because no proper efforts were made to that end by the officers of the law during all that long interim of nearly two decades, excepting in regard to the proceedings which resulted in the consummating event of yesterday, (March 23).

Why were not judicious steps taken earlier to judicially investigate the whole affair and ferret out and punish the real criminals? Because such did not appear to be the intention of the Federal officials whose business it was to look after such things. During nearly all of those twenty years, one thought, and one thought alone, seemed to be uppermost in the minds of those officers who controlled judicial action in this connection, and that one thought was how the responsibility of the whole affair could be effectually saddled upon the leading authorities of the Church of Jesus Christ of Latter-day Saints. If they could not saddle it there, they did not care to saddle it anywhere. If that could not be done, nothing was desired to be done. If that could have been done, it would have been done years ago. But it never was done, because it could not be done. It never will be done, because it can not be done. The innocent can never be proved guilty, because such a thing is an impossibility. It is a contradiction in terms. It is not possible, because it would be a contradiction in facts, which never can be.—*Deseret News.*

GOING CRAZY CONCERNING "MORMONISM."

Americans seem to be so constituted that excitement is a necessity to them. They evidently live upon it, and cannot live without it. As soon as they have got through with one "sensation," they are ill at ease until another arises. Nor do they, in Micawber's fashion, wait till one turns up, but they set to work to turn one up, and devote themselves to magnifying it to the utmost possible extent, as if it was a matter of life and death to them to have some sort of a sensation to feast upon continually, and the biggest kind of a sensation as often as possible.

The country had but just got through with the electoral sensation, and that was not an ordinary one, when the insatiable appetite for that kind of mental aliment cried out for another, which has been found, once more, in "Mormonism," "Utah and the Mormons," one of the most fertile of sensational subjects, and worth considerable to this republic on that account alone. Just now the newspapers throughout the Union, are all directed towards Utah for their leading sensation, and many of them strike wildly in the matter, which is the custom with many American newspapers when they think they have struck a rich lead. In fact not a few of the journals that reach the Territory just now seem as if their conductors had gone crazy, perfectly daft, on the subject. They are so overcome with delight at having picked up so promising a new sensation. They are calling for all sorts of extreme things to be done, and urging their points with the senseless fervor and fury of enraged lunatics. It is not at all unlikely that an attempt will be made to inaugurate another crusade against the people of this Territory, for what adequate reason it would be difficult to tell, the only apparent one being the working up of the public mind until it is "exceedingly mad against them," forgetting that passion and principle are two very different things, and very seldom found in each other's company.

Raving is not righteousness, nor is jugulating necessarily justice. Neither is the fanning of the flames of ungovernable passion in the multitude likely to advance the interests of justice. It is therefore unwise in the extreme for the press throughout the country to talk in a wild, passionate, and utterly unreasonable manner concerning any important subject, or any community in the country. If there is any serious cause of complaint towards the people of this Territory, let that cause be calmly and temperately stated, and there is no doubt of a satisfactory adjustment. But insensate ravings, unsubstantial charges, unjustifiable threats and insatiable demands will never result in satisfaction to any rational people.—*Deseret News.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, APRIL 23, 1877.

THE "POWER OF THE PRESS."

—o—

"A good Book is the precious life blood of a master spirit, embalmed and treasured to life beyond life.—MILTON.

"Except a living man there is nothing more wonderful than a Book; if good and true, they are the message of Christ, the teacher of all Truth.—KINGSLEY.

THE Latter-day Saints have, and now realize, the importance of true intelligence; they also recognize the subtle power of that great engine of modern times—the Press, and so far as they could have made it subservient to the interests of mankind; they are and have been as a rule, an unschooled class, yet in possession of more than average intelligence, and gifted with a good share of enthusiasm in regard to their special mission. Had it been in harmony with that mission to have remained in a scattered condition, they would have created an enlarged literature of their own, probably more than is usual —controversial, and defensive in its character, yet also elucidatory of their peculiar views, and illustrative of their religious faith; but they are a gathering people, and their present stakes are in the valleys of the Rocky Mountains, yet on reflection there is much to justify a little review even in this direction.

Besides the "Book of Mormon," (which corroborates and sustains the Asiatic Bible,) the first edition of which was printed in Europe by J. Tompkins, Liverpool, in 1841, for Brigham Young, Heber C. Kimball, and Parley P. Pratt, and which has been translated into French, German, Danish, Italian and Welsh, we have the "Book of Doctrine and Covenants," embodying the special functions of the order of Priesthood, and many revelations which are the accepted standard of practice upon points treated; the continuous issue of the MILLENNIAL STAR, now published in Liverpool, is in its 39th year of uninterrupted prosperity, since its first establishment in Manchester by President Brigham Young, with P. P. Pratt as editor; and although its circulation is not what it was (owing to the gathering), its popularity with the Saints is probably now as great as during any period of its history; its measure of success has been achieved without the aid of sensational narrative, emotional appeals, abstruse polemics, the absurdities of modern divisional sermonizing, or devotion to great men's names, in marked contrast to periodicals recognized as the denominational organs of the churches round about. The STAR has had associated with it many of the best and most experienced minds in the Latter day work, and it has been a grand auxilary for defence, for evolution, for correction, for

the results of missionary efforts, and thousands of the warmest and best thoughts, some of the most choice products of inspirational energy, are embalmed within its volumes for the history of the future. The MILLENNIAL STAR, however, has not been alone in the literary firmament of the Latter day Saints in Europe, it has had a little host of imitators—or satellites, as they might be called, each in turn diffusing light over their special locality, and then, when the necessity for their existence ceased, quietly passing away, having lighted their thousands 'mid the darkness of Babylon, and aided them in their flight to Zion, they have earned their title to a record among the agencies of the Almighty, in "the dispensation of the fulness of times."

"Udgorn Seion," or "Zion's Trumpet," blown by Elder Dan Jones, of immortal memory, and others, was famous in its time for its clear and ringing tone throughout the Principality of Wales, and was the medium through which many of its sons and daughters, during its issue, were gathered to their mountain home. "Prophwyd y Jubili," or the "Millennial Prophet," also did good service for the truth in the vales of Cambria, and in the midst of its eternal hills.

In France, "Etoile Du Deseret," "Organe de l'Eglise de Jesus Christ des Saints des Derniers jours," or "Star of Deseret," "Organ of the Church of Jesus Christ of Latter day Saints," under the editorial charge of Elder John Taylor and others; and "Le Reflecteur," "Organe de l'Eglise de Jesus Christ des Saints des Dernier jours," or "The Reflector," organ of the Church of Jesus Christ of Latter-day Saints in Switzerland, under the editorial charge of Elder Lorenzo Snow and others, did much good in their time, gathering a few from the sunny vales and beautiful cities of those lands, to the Switzerland of the West.

"Zion's Panier," or "Zion's Pioneer," in Germany, and "Der Darsteller Der Heiligen Der Letzten Tage," or "The Latter-day Saints' Representer," under Elder John L. Smith, no doubt had some influence, so far as the Elders have been permitted to preach in that land; the seed was sown, and God in time will give a harvest. The interests of the Swiss and German Mission are now combined, and represented by "Der Sterne," or "The Star;" its pages are filled with matters of importance, and edited generally by the President of the Mission, *pro tem.*

The "Skandinavians Stierne," "Organ for de Sidste Dages Hellige," or "Scandinavian Star," "Organ for the Latter day Saints," in Denmark, published in Copenhagen, aided in laying the foundation of a mighty work, by which many thousands have been gathered from thence to the valleys of Utah, and now form a valuable element of her prosperity and wealth.

"Nordstjernan," or the "North Star," in Sweden, is like all the above mentioned, the exponent of the revelations, duties, and prospects pertaining to the great latter-day work; these all are, or have been periodical in their issue, established for the express purpose of representing the current aspects of the work to the people called "Latter-day Saints."

Outside of these regularly issued periodicals, which may be called the regulars in the service, many thousands of flying artillery, and tens of thousands of skirmishers, have been sent out into all the nooks, byways and highways of Christendom, in the form of fly sheets, pamphlets, tracts, etc., on

every topic pertaining to this "marvelous work and a wonder." Tracts on the "Book of Mormon," tracts on the first principles of the Gospel, tracts on the Patriarchal order, or the plurality of wives; tracts on the modes of thought in regard to God, in regard to matter, in regard to spirit, in regard to space, in regard to religion; correcters of the world in regard to morals, in regard to science, in regard to the Gospel, in regard to social order, in regard to the past and the future, until not only have scores of thousands been gathered to Utah, but the tone of every pulpit in the land has been modified (unacknowledged it may be, but nevertheless a fact); more "Mormonism" is proclaimed each returning Sabbath throughout Christendom, than in years—but one short generation ago; sheer self defence has compelled more consistency in speech and opinion, than is manifest in creeds and catechisms, so, had it been consistent with the genius of the mission given to the Saints to have remained in Babylon, their churches might have been counted by thousands, and their members by hundreds of thousands; this as a result of the diffusion through the press of principles drawn from, and clinging with tenacity and consistency to the written word, among a professedly Bible loving, or Bible-reading people.

The standard works of the Church, the multiplied assortment of pamphlets and tracts, by writers of every grade of authority and Priesthood, have been so thoroughly impregnated with the Bible, with good reason, with sound philosophy, with every revelation of science and of God, that the world have been unable to find a defect or to expose a flaw. In the published Discourses of the Authorities, now in the 18th Vol., there is a revealing and development of principles which, for simplicity, are worthy of standing on a level with ancient Scripture, yet withal, pregnant by the spirit of revelation with long hidden truths, these again,—never in conflict or collision with the ancient revelations, as held sacred by our ancestors for a thousand generations.

Whence comes this, that a few insignificant men, without colleges, without schools, without education, without culture, after the manner of men, should have originated, established, defended, consolidated a system replete with all the elements of vitality, of continuance, and of order? There can be but one answer, *the Lord was in it*—this has been the end of controversy and the beginning of wisdom. Solomon said, "of the making of books there is no end," but to make, write, circulate books by the million, and not a syllable or principle which violates morality, virtue, or revelation, but which harmonizes the conceptions and relations of all, is a mission worthy of emulation and deserving of popular appreciation.

The literature of the "Church of Jesus Christ" in the British Mission, and on the Continent of Europe, has been revolutionary, yet conservative; simple, yet filled to overflowing with beauty and life; critical and controversial, yet always marked by kindness and respect; it has been modest, yet decided; almost noiseless, yet efficacious to the gathering of a great people, and the establishment of a great empire, who can estimate the power of the press, the far-reaching influence of a good and truthful book, and the silent influence of great truths, which simple tracts have placed within reach of the capacity of the people?

The "Voice of Warning" and "Key to Theology," by Parley P. Pratt; the "Government of God," by John Taylor; "Spencer's Letters," by Orson

Spencer; two or three "Series of Pamplets," by Orson Pratt; "Tracts," by Lorenzo Snow, George A. Smith, Dan Jones, John Davies, John Jaques and others, have been, and yet are, the incontrovertible arguments of our most holy faith, and they have been in the hands and under the direction of the living Priesthood and an active Church, quiet, yet trumpet-tongued auxilaries in bringing about the present grand proportions of that organization and "people which are everywhere spoken against." Although in the economy of God and in fulfillment of prophecy, the great harvest may be past, and the present be but "like the gleaning of grapes when the vintage is done," it will forever stand on record as a memory of the past, and as an ever-enlarging prophecy of the future, that heaven and its servants have made "tributary to Truth" the unchallenged potency and "Power of the Press." H. W. N.

NOTICE.—On Sunday, the 6th of May, Conference will be held in the Mechanics' Institute, Bradford, Yorkshire. Services will commence at 2.30 and 6.30 p.m. A Council Meeting will be held at the regular room, upper end of Croft street, Wakefield road, at 10 a.m. of the same day.

NOTICE.—On Sunday, the 20th of May, Conference will be held in the City Hall, Candleriggs, Glasgow. Services at 11 a.m., 2 and 6.30 p.m.

Elders from Utah are invited to attend the above Conferences, so far as they wish to, and can consistently.

APPOINTMENTS.—Elder George Barber is appointed to preside in the Norwich Conference, and Elder William Ashworth is appointed to travel in the Liverpool Conference, under the directions of Prest. James Mellor.

Many thanks for comforting words from Bishop Rowberry, brother G. Atkin, brother P. J. Lammers, from Amsterdam, and many others. H. W. N.

ABSTRACT OF CORRESPONDENCE.

—o—

Elder T. A. Wheeler, Prest. of Birmingham Conference, writes to Prest. Carrington, as follows:—"We have had good meetings at Birmingham, Wolverhampton, Dudley, and West Bromwich, well attended by strangers as well as Latter-day Saints, the people seem interested, and the spirit of the Saints good. Bishop Rowberry and Elder Judd recently visited the Northampton District, they held three well attended meetings at Stanwick, there is a good Branch at that place, under Prest. Wm. Hamp, and considerable interest manifested in the neighborhood; new members are being added from time to time, with prospects of much good being done in the future; they held two meetings at Wolverhampton, where good attention was paid; they baptized four persons while there; the spirit manifested in this district is very good, and the Saints are feeling well in their religion, this as usual causes the stranger to enquire and investigate our principles. Elder Atkins and myself have been visiting the Saints of Warwickshire and Staffordshire, holding meetings as opportunity offered. I am pleased to report that from the visiting of the Elders and the indefatigable exertions of Elder Boddvein, Jun., of Womborne, Wolverhampton Branch, that a meeting has been opened in his house, which has been well attended, four new members were added by baptism about two weeks ago, with prospects of others soon. Bishop Rowberry and Elder Atkin started for Herefordshire, "the Bishop's birthplace," on Wednesday, April 4th. They will visit the Saints and hold meetings, where possible, in that section of

country. The Bishop will take advantage of the visit to search out old friends, relations, and the genealogy of his progenitors, as far as possible. The spirit of the Saints in this Conference is very good, and as Emigration season approaches they seem to realize the necessity of emancipating themselves from Babylon and her influences, so are making extra exertions to this end. We expect a goodly number will be able to go during the coming season, although trade is very dull especially in the coal and iron districts. The health of the Elders has been generally good with the exception of Elder Atkin, who has suffered from colds, but is much better.

JOTTINGS BY THE WAY.

—o—

It had been announced that two meetings would be held in the Co operative Hall at Crawshaw Booth, Lancashire. Left Liverpool on the morning of the 7th inst., for Bolton, while there spent a couple of hours very pleasantly with some relatives, America in general and Utah in particular, being the topic outside of and interwoven with interesting family matter. Here I met brother Mellor, Prest. of the Liverpool Conference, and we proceeded together to Ramsbottom, where from sister Blackburn and her fine family we received a very warm reception, remaining till next morning; when a delightful walk of a few miles 'mid spring surroundings, gave appetite for dinner, on arrival at sister Holdens of Rawtenstall;—a further walk of two or three miles to the appointed place, where we found many of the Saints from the towns in proximity.

The meetings were spirited, and suited to the many strangers present, speakers Elders Mellor, Ashworth and Naisbitt; after each meeting many little groups formed outside, and remained for a long time debating the topics spoken of, many enquiries were made, and all in very good spirit, without that captious, prejudiced feeling so often manifested. We supped and rested during our visit with Mr. Wm., Mr. Thos., Mr. Priestley, and Mrs. Mary Pickup's, all relatives of brother Wm. Ashworth, from Beaver County, Utah, and not in the Church, but sparing no pains to have our visit pleasant, for which they have our warmest thanks. During our stay we had the privilege of passing through a fine, new, and well fitted cotton mill, owned by Geo. Haworth, Esq., whose son kindly appointed Mr. Wm. Pickup to show us the works. Mr. P. did this, explaining each manipulation from the entering of the rough staple, through all its processes, until it was ready for the market in a great variety of cotton cloth. It was astonishing to observe how by the aid of machinery, labor is so thoroughly superseded; we next visited an old, though efficient print and dye-works owned by Brookes & Co., at Sunnyside; here was a combination of machinery and science, made very interesting by the timely explanations of our guide, kindly appointed by Mr. Eastwood, the general manager of the whole.

In the evening we fell in company with the Rev. Mr. Bowker, pastor of the Baptist Church, and a few of his flock. After a running conversation and argument till after 1 p.m., we concluded to retire, but our reverend friend suggested that we should walk to his study and talk till morning, which of course was declined, next morning before breakfast he came again and engaged our attention till 11 a.m., and as we had to walk over the hills to Acrington we found, that by delay, we had missed our train, dined there with Mr. Joshua Ashworth—then by rail to Blackburn, from whence walked to Over Darwen, resting awhile there, and partaking of the kindness of brother and sister Knowles: from there to Preston, and had a pleasant visit with brother Topham and family, remaining all night with brother Sumner and his folks: thence by Midge Hall, where we were made welcome by sister Tattersall, staying till next day, trained to Ormskirk and Skelmersdale; thence a nice walk visiting scattered Saints about every mile, till we reached Orrell Post, where with brother and sister Baldwin, we enjoyed ourselves until we took the train to

Liverpool, arriving pretty well tired, but pleased with the experience and visit, and hoping some day to see each friend again: at Upholland we had the pleasure of seeing the oldest meeting-house, now used by the Latter-day Saints, in all the world, it bears upon its tablet the year 1633, all its surroundings give evidence of its antiquity, it has been used for its present purpose since soon after the first introduction of the Gospel into England. H. W. N.

UTAH NEWS.

—o—

From the *Deseret News*:—

PROGRESSING.—The Temple Block is the busiest place in the city. Every week-day, from morning till evening, is heard the clicking of a hundred mallets and chisels.

ENTERPRISE.—Mr. Frank Armstrong, who recently purchased the H. C. Kimball flouring mill, has, with characteristic energy and push, already filled it with new and improved machinery, and made numerous important improvements and alterations, internal and external; the mill is now running, in full blast.

"AT LAST."—Messrs. Walker Brothers have imported in perforated wooden boxes, about two hundred English sparrows, which were set at liberty yesterday, in the grounds surrounding their residences. The birds have been brought here with a view to their becoming a public benefit in destroying various forms of insects which are injurious to fruit and other crops. The sparrows should be protected, that they may increase and go after the destructive codling moth.

CITY POTTERY.—Our reporter stepped into the pottery establishment of Messrs. Eardly, Croxall & Co., who are busily engaged preparing to supply the demands of the Spring and Summer market, consisting chiefly of plain and ornamental flower pots of every description. Among articles in this line a number of large, handsome flower vases were especially noticeable; just the thing for placing on each side of the main entrances of residences, or in lawns or garden patches.

DESERET TELEGRAPH.—The Deseret Telegraph Company exhibited enterprise in providing the means of transmission, without delay, of the report of the execution of John D. Lee. The company had no regular office within forty miles of the place of execution, the Mountain Meadows, and the superintendent of the line, Mr. Dougal, sent a couple of operators to the spot, provided with pocket instruments, by means of which connection was made with the wires, which pass the locality, and a temporary office was opened on the spot.

INDIAN MOUNDS.—Valuable work is being done in Iowa, under the auspices of the Davenport Academy of Natural Sciences, in exploring ancient Indian mounds. The second volume of proceedings will be published in May next, in which some remarkable curious tablets, found in a mound near Davenport, will be elegantly illustrated. There will be valuable contributions in the departments of geology, botany, conchology and entomology. The first volume of the proceedings of this Institution is filed in the Deseret Museum, which the curator will be pleased to show to those interested in archeology and natural science. Prof. J. L. Barfoot is corresponding member of the Davenport Academy above named.

A LAUDABLE RESOLVE.—At Richfield, Sevier County, a number of young men have combined and entered into an agreement to observe strictly the "Word of Wisdom," refraining from the use of tea, coffee, tobacco, and every description of spirituous and fermented liquors: their agreement includes the observance of propriety of conduct in every other respect; the association demands not only personal observance of exemplary rules of conduct, but en-

joins upon each one the moral obligation to use an influence, so far as lies in their power, against all unlawful and immoral practices, especially among the young of the community. Such young men as these, should they not falter by the way, are taking a course to lay in themselves a solid moral foundation, which is the chief element of true greatness.

Co Operation in Bear Lake Valley.—The stockholders of the Co-operative Mercantile Institution of Paris, Bear Lake Valley, have established a cheese factory in Nounnan Valley, a short distance north from the city named. The ranche is an excellent one and suitable buildings have been erected, and other facilities established to manufacture from the product of 200 cows. Bishop Budge showed us samples of cheese made there last season. It is a good, wholesome article, being composed of nothing but the purest material. The same co-operative institution purchased a tannery in Paris, in the vicinity of which place bark is tolerably plentiful. It is intended to keep it in constant operation, it has capacity sufficient to supply all the leather necessary to make up what boots and shoes are needed for the people throughout the settlements of that northern region.

On the Way.—George F. Gibbs writes from Nephi, that the following party are from this city, *en route* to St. George: President John W. Young and wife, Elders John Taylor, wife and son, Chas. C. Rich, Lorenzo Snow and wife, F. D. Richards and wife, B. Young, Jun., and son, Joseph F. Smith and wife, Bishops W. B. Preston, Wm. Budge, Samuel Roskelly, George W. Ward and Christopher Layton and wife; Elders W. Stucki, Chas. W. Nibley, Wilford Woodruff, Jun., mother and sister, Mrs. Beatie, Ezra T. Clark and wife, F. S. Richards, Joseph West, B. M. Young and George F. Gibbs; also sisters Zina D. Young, Elizabeth Ellsworth, Julia Young and Susie Young. The company travel in twelve carriages.

The Museum.—Probably there is no other institution in Utah that deserves more patronage and receives less from the residents of Salt Lake City than the Deseret Museum. It was started in 1869 by its present proprietor, Mr. John W. Young, and from a very meagre showing it has grown to an extensive collection, not only as regards Utah relics and curiosities, but also collections from other places as well. On visiting the establishment we were surprised at the myriads of articles that have accumulated there within the past few years, consisting of Utah birds, reptiles, Indian relics and curiosities, petrifactions, fossils, minerals, ores, and other attractions "too numerous to mention." Kit Carson's boat, the first one known that ever plowed the waters of the Great Salt Lake, is also on exhibition, or at least what is left of it; also, "embalmed," as Professor Barfoot terms it, are the journals of Salt Lake, a goodly number, too, that enjoyed (?) a brief existence and then succumbed. A glance at them would seem to be a sure cure for that fearful disease—"journalistic mania." Prof. Barfoot informs us that it is probable the premises will be enlarged before long, for the reason that there is not room enough in the present location to display all the articles to advantage; and besides those shown they have some thousands of relics and curiosities that cannot be exhibited on account of this fact. When the extension shall be made, Salt Lake will have a museum that will be a credit to her; in fact it is now, and deserves greater patronage than it receives.

From the *Salt Lake Herald*:—

U. & P. V. R. Co.—At a recent meeting of the stockholders of the Utah and Pleasant Valley railway company, arrangements were made for immediately completing the first twenty mile section of grade from Springville.

Beautifying.—Workmen have commenced to lay off the grounds around Mayor Little's residence, and appearances indicate that when completed according to the plan, it will be one of the most beautiful gardens in the west. Pipes have been laid to convey water to fountains which will be useful in watering and ornamental when in full play.

CURIOSITIES.—The English sparrows let loose by Walker Brothers a day or two ago were the objects of attraction Monday, and the smiles they brought to the countenances of old country folks were pleasing to remark. They seemed to be reminded by them of old times in the mother land and appeared to recognize in them old aquaintance.

ROUGH.—She wore a pull back, and frills conveying the idea to an ordinary observer that she was "some." The car driven by the early Riser tnat runs between Main street and the First ward was full, crowded, but she bailed it and squeezed in. A nice young chap with an eye to accommodating the damsel, stood up and gave her his seat, which she took and rode silently along. The car had gone but about half a block, when the n. y. c' bent forward and audibly addressed himself to the "d." "What is it?" "I didn't speak," she replied. "Oh; I though you said thank you." And she wilted.

SAFE BIND, SAFE FIND.—Since the police commenced to enforce the ordinance in regard to leaving teams unfastened on the streets, teamsters and country people who come to town to do their shopping are exercised in the matter of finding hitching posts. They complain that few of the stores have posts in front of them, and that it is not safe for a man to leave his team where he cannot watch it, as in several such instances recently horses and wagons and buggies have been stolen. A city ordinance requires persons who own buildings to set one or more posts in the street, twenty-five feet from the front line of their lots; said posts to be "set in a good substantial manner, suitable for securing horses or other animals." This law should be enforced with the other one, especially in the business streets.

From the *Ogden Junction:*—

C. W. Penrose, Esq., Editor, has been confined to his room by sickness. He, however, each day, furnished reading matter for the *Junction*, and has done so while suffering from acute pains. We had hoped to announce his complete recovery; but now regret to say that his afflictions have compelled him to retire and cease from his editorial labors for the present.

Mr. George Poulter called and showed a cluster of iron clad, or grasshopper eggs, which he took from a city lot on the Bench. Mr. Poulter counted the eggs, and found there were just six hundred and fifty. He says they covered a piece of land five inches aquare, which would average 130 eggs to an inch square, or nine hundred and forty millions and ninety-six thousand to the acre square. This augurs well for a plentiful crop of these miserable pests. What a good time to take the plow and turn them under and thus prevent them from hatching out and destroying the early gardenstuff.

From the *Utah County Enquirer.*

Parashant, said to be the oldest Indian in this Territory, has gone the way of all flesh, at Beaver County.—Elder Orson Hyde, of Sanpete County, left Spring City on his way southward, to attend the general Conference to be held in St. George, in the new Temple on the 6th day of April. He seemed in good spirits, and health about as usual.—A meeting of the stockholders of the Utah and Pleasant Valley Railroad Company was recently held in Salt Lake City, and arrangements made to begin the first twenty miles of grading for the rails from Springville to Pleasant Valley; it is purposed to complete that much as soon as practicable.

SIGHT-SEEING.—Quite a number of newspaper correspondents found their way to Beaver, to witness the execution of John D. Lee. Eastern and Western papers were well represented, and glowing and pathetic descriptions of the sad occasion will fill the pages of their several journals to the gratification of the vitiated tastes of the readers. Sensational news must be very scarce in those parts, when they send correspondents at a great expense to see an old man's body pierced with bullets to let his spirit pass out a few years before nature in her common course would set it free. This is sight-seeing with a vengeance.